

A New

2000

Millennium!

Volume 4, No. 2

December, 1999 - January, 2000

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DEPUTY CHIEF OF CHAPLAINS
Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues,

A new millennium is here! And with it, the excitement of new experiences, new opportunities and, certainly, new challenges. Whether it's a new millennium or just a new year, it serves as an occasion to start afresh. We can take this opportunity to look at our ministry as Navy Chaplains and recommit ourselves to a new vigor and approach in caring for those entrusted to our care.

The articles in this issue of *The Navy Chaplain* present us with some truly thought-provoking insights into our ministry, and how best to exercise our calling. Chaplain Bill Dillon challenges us to reexamine our ministry in light of "evangelism" and "proselytism." Maintaining true religious freedom in our calling means, at times, walking a thin line between what is "freedom" and what is "coercion" in ministry. As Chaplain George Jones, one of the outstanding early chaplains in the Navy, has pointed out, chaplains need not "condemn others" but "reform them" by quiet example rather than wordy speech.

Jim Heiskell, in a second in a series of articles on this year's PDTC theme, reminds us of the importance in working with others in accomplishing our goals. These can best be accomplished by building effective and productive teams, in which individuals maximize their contributions, with greater compatibility amongst them.

Finally, there's the inspiring story of Fr. Edward Riley, a Navy chaplain during and after the Korean conflict that provides a powerful example of ministry in action. Surmounting what seemed to be overwhelming obstacles, Riley was able to offer a young orphaned boy from Korea the chance of a new life in the United States. His was not "ministry" in the usual sense, but nonetheless, one that brought hope and love into the lives of many.

A new millennium is here! I pray that our ministries, diverse as they are, will take on new purpose, with a new commitment to those in the Sea Services.

Barry C. Black
KADM, CHC, USN



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One Chaplain's Evangelism is another Chaplain's Proselytism

BY CAPT WILLIAM P. DILLON, CHC, USN



Chaplain George Jones

Almost a decade ago, I met Chaplain George Jones at the United States Naval Academy through his writing. Among the Chaplains of our early history, his biography is enviable: he was one of the founding members of the Naval Academy, the first Chaplain of that renowned institution, the first lecturer in the Department of History and English, and the first head of the Humanities Department. When he left the Naval Academy after many years of service, he joined Commodore Perry's first expedition to open Japan to the West; he traveled widely, wrote extensively, and remained on active duty until the time of his death, at the Naval Home in Philadelphia, in his seventies.

Among his writings, his letter of 5 June 1828, written from the Frigate Constitution while at sea, is inspiring and challenging. Apparently, a young friend was contemplating joining the Navy Chaplain Corps, and asked Chaplain Jones for some hints about what sort of person would make a good Navy chaplain. He wrote as follows:

"...you ask me about the qualities of a Chaplain...how would I have him to be. In the first place, he must have all the better parts of a seamen's character, while he keeps himself above even the suspicion of their vices! He must be fearless, for a timid man they will not respect. He should have dignity of character, firmness and independence when necessary, while at all times he must be modest and unobtrusive. His view of things must be expanded and generous, for a man of contracted feelings is disliked. He must be above the imputation of meanness, for it is utterly despised. He must know what is due him, and require it from others, or he will not be respected. He must not encourage vice, even by a smile, but he must not be quick at noticing faults. He must constantly feel that he is there not to condemn others, but to reform them. He should check more by example than by speech, and the quieter he is about it, the better. **Men should never be sent to the Chaplaincy as missionaries, for the name itself would stir up a thousand bitter feelings, and stop up every avenue toward men's hearts...**"

I was impressed at first reading. Much of what Chaplain Jones wrote reminded me of the final charge from the Marine Gunnery Sergeant as I and my classmates left Chaplains' school over twenty years ago. But the final sentence in this text I have emboldened so it jumps off the page for you as it did for me. That final sentence was never spoken. We spoke about "cooperation without compromise;" we spoke about

"mutual respect, and mutual support;" but no one ever told us we could not be missionaries. Is Chaplain Jones, who seems so balanced and contemporary in his descriptive of the ideal chaplain's moral character, wrong about the nature of our religious ministry?

Let me try to answer that question in the light of a recent experience. Some weeks ago, the changes occurring in American religious attitudes were brought to my doorstep, when I discovered that the Command Religious Program at the Coast Guard Academy was under "investigation and review" for something called "Religious Diversity." The reviewers' questions were not directed to me, nor to the chaplains who work with me, but to the Civil Rights Officer! What a surprise. Even more remarkable were the questions proposed: were the prayers the chaplains' offered in public, religiously and linguistically inclusive. Were religious minorities recognized, included, and celebrated? Were any particular religious groups favored over any other? Was there any pressure, coercion, or harassment exercised by the chaplains towards any religious groups or individuals? Were each and all religious holidays, celebrations, and requirements, particularly of minority religions or religions new to America, recognized and supported by the chaplains? The Civil Rights Officer very courteously sent me a copy of her responses. She determined that the Command Religious Program met the "Religious Diversity" standard. Naturally, I was glad we passed the test. But frankly, I didn't know there was something called the "Religious Diversity" standard.

Yet herein lies the problem of defining Chaplain Jones' idea of "missionary," and our contemporary American cultural notions about what constitutes "proselytism," what constitutes "evangelism," and whether either are desirable or possible within the current "civil rights" climate of thought and action. In America today, anyone can believe anything they choose to affirm and, provided such belief does no harm to themselves or others, they can expect and legally demand that their faith requirements be met. But in the context of the very ordered and often very restricted atmosphere of the military organization, **freedom of choice** can be perceived to be violated, when all those things which diminish free choice are present. We know that perception, not definition, becomes the reality. However we define proselytism and evangelism, judgements about our actions will be passed on the basis of contemporary perception. We have to ask ourselves whether the Command Religious Programs for which we are responsible, will bear up under such scrutiny. Is everything we offer through the Command Religious Program, and the way we offer it, done in such a way that psychological freedom is maintained, a free inquiry is promoted, truth is honored, and external coercion is absent?

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Evangelism (con't from page 3)

What sort of Command Religious Program would not honor and promote such freedom? Most of us could not imagine a Command Religious Program that would not! But in case of doubt, as you await the inspector's "knock on the door," here are six areas, which you may want to review:

1. THE ABILITY TO TURN AWAY: Unlike civilian life, there are few private spaces and few private moments in military life. There are an abundance of "mandatory events" from which no one is exempt. As chaplains, we have enormous access both to spaces and to events. How do we use them? For instance, at a training event, do we address the mandatory group as if the event were our very own "religious service"? Do we force people to listen to our doctrines, our interpretations of sacred texts, and our religious faith group understanding of life? If we schedule events, particularly in the field or at sea, do we invade the privacy of the berthing areas, or the messing areas, when they are already in use? In other words, while such faith proclamations are appropriate at specifically designated religious events at which people can choose to attend or not attend, how is freedom honored when those who listen **"cannot turn away"**?

2. ONE SIZE FITS ALL: When religious events are scheduled, it sometimes happens that they are merely designated as "Company Bible Study," or "Religious Divine Services," or "Battalion Prayer Group." While the creators of such events may feel very "open" and "welcoming" to all that come, religion is not "generic" in America today. There are many bibles, many sacred texts, and many interpretations of their meaning. These interpretations and outlooks always form or outline and shape the "Study," the "Service," and the "Prayer Group." Further, any "Company," or "Battalion" is religiously very diverse: even the designation "ecumenical," or "inter-religious," or "inter-faith" does not always sufficiently indicate to the prospective participant, the "inspiring spirit" of the event. How is freedom honored, when the rich religious experiences of the American people are impoverished by the notion that **one size fits all**?

3. TRUTH IN PACKAGING: Sometimes more "contemporary" Religious Services have adopted a very casual shape. For those who are familiar with the more formal "Divine Service" in a chapel setting, they may seem to be almost secular in format, but never in content. While such imagination and experimentation are highly commendable in the contemporary culture, the publicity given to such events which does not reflect their "religious character," does not seem to tell the whole truth to the perspective participants. Thus, those who are attracted to participate by reason of the format may be greatly surprised, disappointed and even angered by the unexpected content. Clearly defined sponsorship usually helps participants anticipate their expectations

about the nature of the event. We chaplains should ask ourselves: how is freedom honored, when a religious event masks itself in secular clothes, or conceals its sponsors? Don't such events fail to meet the most basic "freedom of choice" test which is telling the **"truth in packaging"**?



Religious Camp Meeting.
Watercolor by J. Maze Burbank, c. 1839

4. THE LESSER OF TWO EVILS: For those who do not understand, Recruit Training Commands, and Basic Officer Training Commands can seem to be the most "religious" of environments. Attendance at Divine Service and other Religious Events is almost always high. And while no one is forced to attend, participation does become the "lesser of two evils." While it is true that religion does provide a whole-some respite and refocus at very intense moments in life, these moments should lead the participants to embrace life. Religion is more than a momentary escape from a life, which must be embraced. It is no escape at all! So, chaplains in all commands must ask themselves: how is freedom honored, how is diversity encouraged? Are command sponsored religious events merely providing an "escape" or an "excusal" or such advantages that Divine Services become merely **"the lesser of two evils"**?

5. SATURATION AS HARASSMENT: Chaplains have arrived in the "Information Age" at long last. Each day I am impressed with our imaginative use of every means of communication. But how much is too much? How much becomes intrusive? How much becomes harassment? I recall in those prehistoric days of the mailbox, when I often received angry responses from members of the command, who found their mail boxes stuffed with "religious flyers," or who complained that their bulletin boards were plastered with religious information, or who protested that the "Plan of the Day" read like the weekly base chapel bulletin. And all this vocalization occurred even before "civil rights" protests were part of the American landscape. When it comes to religious choice, Americans are even more independent than they are in their political choices! In that context, they are very skeptical about such "saturation bombing!" While we must often ask about the legal implications of our use of all the means of communication, we must wonder: how is freedom honored when volume, persistence, and communicative saturation create a sense of coercion, and harassment?

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Leadership In A Religious Context

Day Two: Team Building

BY JIM HEISKELL, JR.

Jim Heiskell is an MBA graduate of the Harvard School of Business. Currently, He is Senior Leadership Training Consultant and Master Trainer for Walk Thru the Bible Ministries. He also serves as Director of Planning and Development for the Heiskell school, an international Christian school founded by his family.

In DAY ONE, the Chaplains who are attending will have had a good dose of what their personal character strengths are and hopefully a greater awareness of the need they have for the strengths of other members of their team. Teamwork is the name of the game, and DAY TWO is all about *Team Building*. The following is an overview of the *Team Building* exercise that I put together for the material that each chaplain will receive.

In an effective team, a group of people should accomplish far more working together than separately. But a variety of working styles often causes problems or even conflict, resulting in *maximum* energy being used to maintain internal harmony and cooperation and *minimum* energy being devoted to accomplishing the task or mission. The goal of the *Team Building* seminar is to reverse this tendency and to make your group from just being an organization to one that has the essential qualities of an effective team.

In this seminar, individual team members will gain insight into how to maximize their contribution to the team and how to be more compatible with others on the team. Team leaders will learn how to raise the productivity level of the team by using the appropriate leadership style in the variety of situations they face on a daily basis.

As you prepare to offer this course, understand that the target audience is much narrower than for *Sharpening Your People Skills*. The *Team Building* course is designed for actual work or ministry teams, and works best when taught in smaller training classes. It takes anywhere from eight to ten hours to teach and in most cases has to be taught over a number of days.

Even though some of the content overlaps with *Sharpening Your People Skills*, the focus in *Team Building* is not only on how to strengthen relationships among team members. It also emphasizes how to build an effective and productive team that is spending maximum energy on its

mission. Your religious ministry team, chapel leadership teams, and other “teams” within the command (i.e., HQ staff, Wardroom, Chief’s mess, work center, etc.) would all benefit from this training seminar.

All of us in leadership (and leadership training) have one thing in common...we can not get the task assigned to us done by ourselves. We need to work with people. Now, that can be both GOOD news and BAD news, depending on your people skills. If you can solve the people puzzle, you are a long way down the road to putting together a winning team that will more than meet your goal...it will get the job done and bring fulfillment to all the team members.

*“build(ing) an
effective and pro-
ductive team that is
spending
maximum energy
on its mission”*

Team Building is all about getting the right team members in the right job assignment. To do that, you would be wise to know what makes each individual member thrive on the job and what it is that shuts him or her down. To help you to be that discerning, this course is designed to get you comfortable with a personal profile so that you will be able to identify the personal character strengths of others so you will know where to best place them to be a maximum benefit to the team. You will spend time in small group discussion, hopefully with some of your team, so that you can gain first-hand experience

hearing from and sharing with others. You will hear applications on the use of these resources that will be relevant and effective. And that is what you can expect in DAY TWO: *Team Building*.

This material has been used successfully for years, crossing faith and cultural boundaries both in the secular business world, US Military Services, and in churches of most denominations across America. We have put this *Team Building* resource in the hands of men and women literally around the world who had a desire to improve the effectiveness of their unit teams. This material is not complicated and has been proven over and over again that it works. It will work for you, too.

I have enjoyed teaching this material to the US Army, US Air Force, and US Navy, and as I close this article, I would like you to hear from three of your fellow chaplains who

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Within the Chaplain Corps Family



IN MEMORIAM

Homer George Cooper, Sr., father of CDR Robert P. Cooper, CHC, USN, Naval Hospital Jacksonville, 2080 Child Street, Jacksonville, FL 32214.

CAPT Robert Elliott, CHC, USN (Ret), 3323 Sugar Mill Road, Augustus, GA 30907.

CAPT William Raymond Howard, CHC, USN (Ret).

CDR Kenneth J. Murphy, CHC, USN (Ret.), survived by his sister, Martha Lou Murphy, 732 Selva Lakes, Atlantic Beach, FL 32233.

LT Warren W. Willaird, CHC, USNR(Ret.), Camp Good News, Box 1245, Woolwich, ME 02563.

Raymond Williams, brother-in-law of CDR (Sel) Gerald Gray, CHC, USN, CREDO Norfolk (N01C), COMNAVREG MIDLANT, 6505 Hampton Blvd., Norfolk, VA 23508-1273.

Laura Louise Yuille, mother of LCDR Thomasina Yuille, U.S. Coast Guard First District, 408 Atlantic Ave., Boston, MA 02110-3350.

Alexander F. Cwinklinski, father of LCDR C. J. Cwinklinski, CHC, USN, 1st Marine Expeditionary Unit, Box 55530, Camp Pendleton, CA 92055-5530.

Judith Enlow, mother of RP2 Nicholas Enlow, USN, CREDO Jacksonville, Box 280122, NAVSTA MAYPORT, FL 32228-0122.

ACHIEVEMENTS

Meritorius Service Medal



RPCS Lorreen S. Baltazar, USN
26th MEU, 2d FSSG, Camp Lejeune, NC

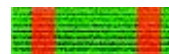
Navy/Marine Corps Commendation Medal



RP1 Debbie Meyers, USN
Surface Force, U.S. Atlantic Fleet Chaplains's Office

CDR Mitchell Schranz, CHC, USN
3d FSSG, Okinawa, Japan

Navy/Marine Corps Achievement Medal



RP1(FMF) Jacqueline M. Winder, USN
H&S Bn, 3d FSSG, Okinawa, Japan

Enlisted Surface Warfare Qualification

RP2(SW) Micheale M. Perry, USNR
USS NIMITZ (CVN-68)

RP3(SW/AW) Heath J. Aldridge, USN
USS NASSAU (LHA-4)

A Christmas Child

BY EDWARD R. CREWS

(Ed. Note: Navy chaplains are often called upon to do the unexpected. It's one of those things that "comes with the territory." Hardly any chaplain, though, could expect what was asked of Fr. Edward O'Neil Riley during the Korean War.

Chaplain Riley saw duty with ComCruDesPac, 29, ComDesDiv, 32 and Desron 3. But it was while he served aboard USS POINT CRUZ (CVE-119) that he earned a place in the annals of the Chaplain Corps.

What follows is his story; the story of a Navy chaplain who responded to one of the greatest challenges any chaplain could ever face, and, who, in the process, gave new meaning to duty, above and beyond the call.

The following article appeared in American Legion Magazine, December, 1991, and is reprinted with their kind permission.)

The American soldier didn't recognize the noise coming from the trash pile at the U.S. Army Service Command near Inchon, South Korea. It probably wasn't a North Korean raider as this was July, 1953 and peace talks were under way to end the three year Korean War. But, the GI was curious, so he took a look. He was stunned. There, discarded like yesterday's copy of Stars and Stripes, was a baby boy. The infant was thin, weak and apparently starving. His legs were burned and a rash covered his body. The Army took the baby to a nearby orphanage and put out a call for medical help from other U.S. military units in the area. Thus began one of the strangest, most heart warming odysseys of the Korean War.

The Army's distress call went out 38 years ago, but Retired Adm. John T. Hayward, then skipper of the aircraft carrier USS POINT CRUZ remembers clearly getting the message. He immediately dispatched one of the ship's doctors and the Catholic Chaplain, Father Edward O'Neill Riley, to the orphanage, the Star of the Sea Children's Home in Inchon. "At the time, I thought that was it. We'd send help. The baby would get the right treatment and we'd sail away. I was sure wrong," Hayward said.

"Father Riley told me the boy was Caucasian. That news was astonishing. South Korean orphanages were filled with Asian children and Amerasian children. This child, however, was as rare as finding a destroyer steaming around Capitol Hill," Hayward said.

Both Hayward and Chaplain Riley concluded that the child's parents were either American government employees or military personnel who abandoned him. Hayward feared that the baby, who had been nicknamed George, might not survive in the orphanage because food and medical supplies were limited and the baby needed more medical attention. Hayward saw only one solution. He ordered Riley to bring the baby to the carrier. As the chaplain went ashore, Hay-



Fr. Edward O'Neil Riley
Navy Chaplain, 1951-1959

ward wondered if he'd just ended his career and, more immediately, how would the crew react.

"I never should have worried about the crew," he said. "Those sailors adopted the baby the instant he reached the ship. We set up a bunk for him in sickbay and made him a crib. The men made diapers from Navy sheets, and the laundry officer never said a word. Somebody made him a suit and shoes. The cooks made baby food, and we even got formula. I never asked how or where."

The men named the boy George Cruz Ascom: Cruz for the ship and Ascom for the Army unit that found him. Sometimes the crew just called him "baby san." They volunteered in droves to tend the baby. In fact, the crew was so eager to see the baby that Hayward had to institute a daily "baby viewing" session on the hangar deck. Occasionally, he'd even pull rank, ordering the baby to the bridge.

George boosted morale, but Hayward knew he couldn't stay, although the sailors would have loved that. Hayward asked the local U. S. consul about sending the child to America. The baby needs a passport, the man told Hayward, "but you'll never get one. Thousands of people are trying to leave this country," he said.

"I shared the news with Riley and told him to get the passport. I didn't care how," Hayward said. "Then, I opened my safe, gave him my last fifth of Scotch and told him to use it to help George."

Within days, Riley returned. The whisky was gone, and in his pocket he carried a South Korean passport. But officials

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Ministry-Multiplier (con't from page 4)

6. THE GOLDEN RULE: Chaplains have always affirmed that we will “provide care and ministry to persons of religious bodies other than our own within our area of responsibility...”



The floating Church of Our Savior . . .
for Seamen.
(Built New York, Feb, 15, 1844)

while exercising care to offer the most complete ministry possible to our people.” That ethical principle, recently reiterated by the Chief of Navy Chaplains, has more importance than it ever did in the current cultural context of “civil rights,” and “religious diversity.” When a Command Religious Program offers vague religious events, which upon examina-

tion are appropriate for only one faith group, that command, and its chaplain are going to have serious trouble in meeting the standard of free choice which more and more Americans are applying to their religious needs. If we cannot demonstrate a very wide diversity of religious events, celebrations, and responsiveness to specific religious needs, then we will fail the test of both “civil rights,” and “religious diversity.” Religion is the most specific of all human experiences. Religions are cultures in themselves, with their own sacred writings, histories, religious calendars, moral precepts and worship expectations. The less we honor and welcome them, and the more we create doubts about their authenticity, misrepresent their histories, or ignore their requirements, the more we endanger the entire Command Religious Program, and the good which we would do, even for our own faith group. Chaplains must ask themselves: “How would I consider freedom honored, if the **Golden Rule** was not universally applied and my own faith group was ignored?”

“Men should never be sent to the Chaplaincy as missionaries, for the name itself would stir up a thousand bitter feelings, and stop up every avenue toward men’s hearts...” When Chaplain George Jones wrote those words in 1828, Protestant America was experiencing the high

religious exuberance of the so-called “Second Great Awakening.” The period between American Independence and the Civil War had been a time when moral decay defined itself in the “Filthy Speech Movement,” the rise of alcoholism, and the general mockery of religious faith in many institutions of society, particularly the great universities of the day, including Yale, Harvard, and Princeton. The “revival” or “awakening” attempted to restore declining social and religious values to a nation, which sorely needed such a restoration in the minds of many. Chaplain Jones knew all about the methodology of these revivals: the “camp meetings,” the press of huge crowds, the day-long sermons, the profound changes of sentiments and emotions in the conversion process, the “anxious benches,” and the new found enthusiasm of the “revived” to convert others. He knew about the new possibilities offered by the foundation of the American Tract Society, and the creation of the “floating Church for visiting seamen” created by the Young Men’s Church Missionary Society of New York. These activities are what came to mind when Chaplain Jones used the word “missionary.”

From his letter of 1828, it is clear that Chaplain Jones thought chaplains ought to be people with the “best parts of a seaman’s character,” above “vice,” “fearless,” “firm and independent when necessary,” “modest and unobtrusive” at all times. The Chaplain’s attitude, he wrote, should be “generous,” above “meanness,” demanding of what is appropriate, neither encouraging of vice, nor quick to notice faults. While he never thought chaplains should be silent or passive, he believed that chaplains must be in the sea-going service, not to “condemn others, but to reform them,” more by quiet example than by sermon, lecture, or wordy speech. He never thought that in the restrictive environment of shipboard life, the methodology of the nineteenth century civilian missionary, inspired by the Second Great Awakening, would achieve neither an improved moral life, nor a permanently life-changing religious faith. Over a century later, in the America and her sea services of today, I am inclined to agree!

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Command Chaplain at the
U.S. Coast Guard Academy,
New London, CT*



Team Building BY RPCM (SW/AW/FMF) WILLIAM A. PERSON, JR. USN



One of the biggest challenges our Navy/Marine Corps leaders face in today's naval service is getting groups of people to work together as a team. For chaplains and RPs the task is equally challenging. Dave Thomas, Wendy's Restaurant founder says: "Teamwork is the starting point for treating people right - the best teams in the world are the ones that help people become better and achieve more than they ever thought they could on their own".

Within the Marine Corps we have our Religious Ministry Teams (RMTs) which consist primarily of the Chaplain/RP and within the Navy we have our Chaplain/RP team. In my 19 year naval experience as a Sailor/RP there is nothing better than having a group of chaplains/RPs working together as a team and capitalizing on the individual strengths of each member of the team. Some of you may say sarcastically, "Where can I find a group of chaplains/RPs like that?" But I know several of you have experienced teamwork in action if you really think about it. During my tour at MAG-31, I worked for three different Command Chaplains who genuinely cared for the chaplains and RPs and mentored to us in a way that made us feel there was no task unachievable. Consequently the "can do" attitude at MAG-31 was the norm. We settled for nothing less!

I recently shared a similar experience aboard the mighty CARL VINSON. The Command Chaplain and Assistant Chaplain genuinely cared about people; chaplains and RPs included. The affects of this type of leadership resonated confidence and creativity within the Chaplain Department. Each RP on the VINSON possessed unique talents that allowed us to excel with any task or project that came our way. Teamwork broke down internal competition, silenced gossip, built morale and promoted wholesome feelings like "I belong," and "who cares who gets the credit." Commands that excel at teamwork allow the less experienced team members to get experience by monitoring, guiding and encouraging them. I had an indescribable feeling of pride when I detached from the VINSON because of the Chaplain/RP team at that command.

By now you have read resounding words that created an atmosphere of teamwork at the two commands; *genuine* and *care*. I think that genuinely caring about your people forms the nucleus for success and team building within a unit. We have all heard it but few of us practice it on a recurring basis. There is a myriad of leadership methodologies, courses, seminars that teach us how to become effective leaders but if you do not genuinely care for and about your people, you can only lead them so far.

At FY99's Senior Leadership Conference we had an assembly of 0-6 Chaplains and E-9 RPs. During the conference the Deputy Chief of Chaplains, Rear Admiral Black

asked the attendees a number of questions but two in particular have remained in my mind: 1) What do you consider your greatest leadership success? 2) What do you consider your greatest leadership failure? Those two questions caused me to reflect on my leadership style and its affect on my superiors and subordinates. The questions were presented from the perspective of successes and failures in dealing with people. Take a moment and ask yourself those two questions. Like many leaders, I've had my share of what I consider successes and failures. But what concerns me most are my failures; did I do all I could do? Perhaps not. Many times I've probably given up on a marginal performer when maybe just a little more patience and effort on my part may have turned that individual around. How many of us have labeled a chaplain or RP as a non-player because they have a different belief system from what we've experienced.

Within the Navy and Marine Corps, the Chaplain/RP team continue to solidify its position as being a key element to mission and family readiness. However, as Chaplains and RPs we have to start caring more about one another. So often we focus on the counselees and ensuring we "take care of them" as we should, but often we forget about the chaplain or RP working for us who may be overworked, working an additional job to make ends meet or undergoing some other personal hardship. I know some senior personnel who have been around awhile and may feel as though the Navy has gone soft and that leadership has evolved into surrogate parenting. If you really think about it, though, Marines have been taking care of Marines and Sailors have been taking care of Sailors for a long time, but I think there is more emphasis on it now because we have lost some of the genuineness in taking care of our people. What civilian organization would genuinely care if a employee has a substance abuse problem, marital/personal problems, financial problems etc. Not many I can think of.

As leaders we find ourselves investing a lot of time with personnel issues, not to mention our real purpose for existing; the command's mission. Sometimes we invest all of that energy in a Marine/Sailor and they separate from the service anyway. Was it a waste of your time? That can be frustrating for most, but I honestly feel whether that Marine/Sailor separates, hopefully they have become a better citizen of this great country because of our compassionate leadership.

The 32nd Commandant of the Marine Corps, General Jones recently noted that the Air Force has seen dramatic decreases in suicides this year by strengthening protective factors that help prevent suicide, such as enhancing camaraderie and social support, mentoring people to develop

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wrote these comments following their training:

“One of the easiest to learn, yet most accurate, pastoral tools on leadership, team building and skills development I have ever encountered.”

CAPT John L. Fitzgerald, CHC, USN
Command Chaplain
USN Medical Command
Washington, DC

“As a professional U.S. Air Force instructor and former Director of the Instructor Training School and an Air Training Command, this was the best organized and taught instructor trainer I have ever attended.”

Lt. Col. Mike Conn, USAF
Montgomery, AL

“We have used the *Team Building* program in Europe and the USA with very positive results. The training package provides a wealth of materials to use in team building

workshops. These materials are ideal for transition workshops which are needed so frequently in the military as leaders and staff members move so frequently.

Team Building has been used to foster positive working relationships through understanding of personality type, development of positive communication patterns, building complimentary teams, and keeping the relational focus on our strengths.

We have also used this program to assist dysfunctional teams in understanding the dynamics of their dysfunction and identifying ways to improve working relationships.

Thank you for your outstanding work in continuing to make this training available to our military chaplains.”

Chaplain (Col.) James A. Durham
Command Chaplain
US Army Medical Command
Ft. Sam Houston, TX

We, your SME's from Walk Thru the Bible Ministries, are looking forward to being with you and sharing these resources at the upcoming PDTTC FY2000.

New Deputy Chief of Chaplains for Total Force

RADM Darold Bigger, CHC, USNR-R recently took office as the new Deputy Chief of Chaplains for Total Force (N097C). He replaces RADM Peter Beckwith, CHC, USNR-R (Ret.).

A native of Oregon, RADM Bigger received a B.A. in Theology from Walla Walla College and an M.Div. from Andrews University Theological Seminary. He is an endorsed minister of the Seventh Day Adventist Church.

In 1978, Chaplain Bigger received a Ph.D. in Theology and Personality from Claremont School of Theology in California. He now serves as Professor of Religion and of Social Work at Walla Walla College. Next year he will chair the faculty senate of that college.

Commissioned as a chaplain in the Naval Reserves in November, 1974, Chaplain Bigger was assigned to Chaplain Company 11-2 in Los Angeles, CA and then to Individual Readiness Unit 719 in San Bernadino, CA. In Washington State he has served with Marine Amphibious Force Religious Unit 322, Spokane, Executive Officer of Marine Amphibious Forces Religious Unit 322 in Pasco, as Commanding Officer

of Marine Expeditionary Forces Religious Unit 422 in Spokane, with Voluntary Training Unit 122 in Spokane, and as Staff Chaplain of Readiness Command 22 in Everett, Washington. He last assignment, before his promotion, was as the Reserve Fleet Chaplain, U.S. Pacific Fleet. As plankowner of this National Naval Reserve Force billet, Chaplain Bigger joined the Fleet Chaplain staff as a Selected Reservist to serve as a liaison between the active duty and reserve chaplains and Religious Program Specialist (RPs).

He is authorized to wear the Meritorious Service Medal, Navy Fleet Marine Force ribbon, National Defense Service Medal, Military Outstanding Volunteer Service Medal, Navy/Marine Corps Overseas ribbon (three awards), and the Armed Services Reserve Medal.

Chaplain Bigger and his wife, Barbara, have two grown daughters; Shannon (deceased) and Hilary. Their foster daughter from Yap, Micronesia, Rosemary Laarad, joined the family in 1994.

An in-depth interview with Chaplain Bigger will appear in an upcoming issue of *The Navy Chaplain*.



A Christmas Child (con't from page 7)

told Hayward it wasn't enough. George also needed a visa. Getting one would take years. Hayward even tried arguing with the U.S. ambassador but got nowhere. The crew was beginning to worry about the baby. Some of the chiefs even urged Hayward to smuggle the infant into the United States. The captain understood the sentiment but had to reject the proposal.

So, Hayward began a lobbying campaign, buttonholing friends and friends of friends. His efforts paid off, but not in a way he expected. Vice President Richard M. Nixon was visiting South Korea and learned about the baby. Nixon intervened and George got a visa.

Passport and visa, however, didn't solve George's most basic problem—he had no parents. Riley knew of an Iowa orphanage and arranged for George to go there. But, again, fate intervened. Dr. Hugh C. Keenan, who was serving aboard the hospital ship USS CONSOLATION, saw the baby and quickly volunteered to adopt him. Hayward, Riley, Mrs. Keenan and the Navy agreed. George and Chaplain Riley sailed to Seattle on the Transport GENERAL GAFFEY, arriving near Christmas 1953.

Mrs. Keenan was waiting, along with reporters and photographers at the pier, for the first glimpse of her new son. A nurse brought George down the gangplank with Riley trailing behind. Mrs. Keenan cradled the baby in her arms, declared him beautiful, thanked the Navy, smiled for the photographers and headed home with one of history's most unusual holiday presents.

The Keenans renamed him Daniel Edward and called him Danny. Danny grew up in Spokane and for the first seven years of his life, he knew nothing about how he came to America or that he and his two sisters came from different backgrounds.

That revelation came on a day he'll always remember. He was about seven, and he and his father were painting a fence. Dr. Keenan told him a story, beginning with the words, "Once upon a time." The story was about a little boy, found by soldiers in a foreign country, cared for by sailors, adopted by an American family and raised in Danny's hometown.

"Do you know who the little boy was?" the father asked.

"No," Danny responded.

"He was you."

Danny was surprised and pleased. Searching for a word to express his feelings, he used the highest childhood accolade he knew: "That's neat, Dad."

Today, Dan Keenan is a sportswriter for the daily Grant Country Journal in Ephrata, Wash. He likes small towns such as Ephrata, where the people and high school coaches and players are friendly.

Hayward's act of kindness cost him nothing. He remained in the Navy until 1968, eventually serving as president of the Naval War College. He retired as a three-star

admiral.

After serving several years as a missionary in Central America, Fr. Riley retired to San Diego, CA. where he died on August 14, 1980. His remains were cremated and buried at sea.

Dan Keenan thinks about the men of the POINT CRUZ from time to time. He believes he would have died without their help. Sometimes, he looks in the mirror and wonders about fate, luck, and the kindness of strangers.

"What happened to me doesn't happen to people every day."

The entire incident of Chaplain Riley, Danny Keenan and the men of the USS POINT CRUZ was made into a movie titled "A Thousand Men and A Baby." It usually airs on TV, appropriately around the Christmas season.

*Team Building. (con't from page 9)*

personal skills to cope with difficult situations, and supporting those who seek help. Those sound like great team building characteristics to me.

Lastly, we are all aware of the overall Navy recruitment concerns but meanwhile we have to take care of those Chaplains/RPs who are still serving our great Navy/Marine Corps team. Remember, the equipment, materials, and taskers are always going to be there: our solid performing chaplains and RPs may not. Wherever you are assigned, look around you. The people you see are your teammates. You need them! They need you! Talk to your chaplains and RPs and find out what is going on in their lives, what are their aspirations. This is the key to strengthening your/our team.

*RPCM(SW/AW/FMF)
Pearson is the Religious
Program Specialist of the
Marine Corps and is
stationed at Head-
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Washington, D.C.*



CRB Recommendations

Have you seen those catchy black and white billboards by the roadside that are signed by God? Ones that have sayings like, "What part of "Thou shall not" don't you understand?" These billboards have become very popular in the field of religious advertisement. Click your internet browser at www.godspeaks.net and you can find the story behind this campaign, more of these sayings and even email them to a friend. This is a multimedia site and needs to have a special program downloaded. Once you decide to download the program, the rest is automatic. Contains good ideas and catchy phrases to stir thoughts and discussion on the subject of God and religion.

The United States Catholic Conference has published a number of small pamphlets that contain valuable information that all chaplains can use for their own information and in their ministry. Among their offerings are:

Insights and Answers on Media Bias. This is designed to address issues of bias against churches and religion. It offers steps that can be taken to educate the general public against religious prejudice. (No. 5-325, 6-panel brochure, \$0.50)

The Dignity of Older People and Their Mission in the Church and the World. Through their memory, experience, and vision, older people contribute valuable gifts to the mission of the Church. In celebrating the United Nations' "International Year of Older Persons," this document is meant to stimulate reflection and commitment of Churches to its senior members. It also encourages older people to continue their active participation and to derive spiritual enrichment from their essential role in the life of the church

community. (No. 5-344, 52 pp., \$5.95)

Renewing the Mind of the Media. *Overcoming the Exploitation of Sex and Violence in Communications.* Have you ever felt disturbed by words and images in the media? Do you feel powerless before those in control of news and entertainment media? This pamphlet addresses such questions, especially as they relate to the gratuitous violence and misuse of sexuality in the media. This video provides a starting point for reflection and action. (No. 5-332, 12 minutes, \$14.95)

Faithful Citizenship. The new millennium is a "time to bring together the guidance of the Gospel and the opportunities of our democracy to shape a society more respectful of human life and dignity, and more committed to justice and peace." With hope that the "campaigns and elections of the year 2000 become turning points in our democracy, leading to more participation and less cynicism, more civil dialogue on fundamental issues and less partisan posturing and attack ads," the bishops encourage all to "turn to a new century with renewed commitment to active citizenship and to full democratic participation." (No. 5-355, 24 pp., \$1.25. Also available in Spanish: No. 5-831, 28 pp., \$1.25.)

All these pamphlets can be ordered through the Publishing and Promotional Services of the United States Catholic Conference, 3211 Fourth Street NE, Washington, D.C. 20017-1194. 800-235-8722. Outside of the United States and in the Washington area call 202-722-8716. Add 10% shipping and handling charge per order (\$3.00 minimum).

The Navy Chaplain

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